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The American Friend

Old Series
Vol. LI No. 3

FEBRUARY 10, 1944

New Series
Vol. XXXII No. 3

United Declaration on World Peace

By Christians and Jews

Lincoln's Own Civil War

By Ferner Nuhn

Around the World with Friendly Service

By Clarence E. Pickett

I Give You the Keys

By Herbert Huffman

The Editorial View

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For February 20 — Living Heroically for Christ

(Mark 9:30—10:45)

TRUE GREATNESS

At a recent conference on Evangelism at Quaker Hill we were told that young people are seeking reality. Youth loves a good time, but I think they resent such an appeal as, "Come with us and we shall show you a good time," in the name of religion. The Princess Pat Regiment of Canada in World War I never lacked volunteers. There was always a long waiting list even though it was known that few would ever return. Youth has red blood, and many are seeking reality. It is waiting a challenge which is worthy of its metal from the Church.

Sidney Powell in, "Where Are the People?", refers to Brownings' poem, as he makes Paracelsus say:

Are there not, Festus—
Two points in the adventure of a diver,
One—when, a beggar, he prepares to plunge,
One—when, a prince, he rises with his pearl:
Festus, I *plunge*.

I fear we have failed to capitalize youth's willingness to "live dangerously" for Christ. Leaders of armies throughout history have made that appeal. They tell us that the soldiers of the conquering armies of the world have averaged only nineteen years of age. When Jesus said, "If any man will come after me, let him deny himself, take up his cross and follow me" he was appealing to the heroic in man. Youth is poised, ready to *plunge* and will pay any price when they see demonstrated the reality of the "Pearl of Great Price."

When Jesus asked, "Who do you say that I am?", the disciples' spokesman answered, "Thou art the Christ, the Son of the Living God." With Peter's declaration of the deity of Jesus we fully agree, as it is basic to salvation. But Peter was like most of us; he could give vocal expression to his belief in the deity of Jesus, but when it came to cross bearing, that was quite another thing. The disciples were thinking in terms of empire, victorious armies, and a place at his side. They may have said under their breath, "A throne, yes! A cross *never*. Let's go while going is good." And so they returned to their nets and money getting.

THE HEROIC ELEMENT

Before Christ could bring out the heroic element, *I plunge*, they had to pass through an experience of being inwardly changed, and you do not find them carrying crosses and becoming living sacrifices in any great measure until after Pentecost. We do not deny self until self is dead. Self dies at Pentecost. It is not hard to deny self when self is dead. Not until we can say in reality, "Thy will be done," will reality appear.

Before World War II people said, "Why are there no great martyrdoms? Are the days of martyrdom past?" The word martyr means witness. Not necessarily one who dies, but one who witnesses. Of course if he continues to witness he may die. Christians long ago could have escaped martyrdom. All they had to do was to cease bearing witness to Christ, and perhaps dip dainty fingers in an incense bowl and cast it upon a heathen altar. Reality depends upon what we do about cross bearing. I believe when we demonstrate anew our courage to live heroically for Christ the world will come to our church doors; they may not darken those doors, but they will have their eyes upon them. Youth will respond to the challenge of a new crusade for Christ.

FREDRIC E. CARTER.

For February 27—The Authority of Christ

(Mark 11:1-12:44)

HOW SHALL WE KNOW HIM?

I like the account in Matthew of the triumphal entry because he gives an incident the other writers omit — "And when he was come into Jerusalem all the city was moved, saying, Who is this?" And the multitude answered saying, "This is Jesus the Prophet of Nazareth of Galilee." I am interested in this inquiry on the part of the dwellers of Jerusalem. The question, "who is who?" was always in the Jewish mind. But I think theirs was not only a question of pedigree but also of identity. The high born Jews looked down upon the Galileans. They were saying, "The Galileans do not belong." The Galileans were saying, "Now, will you say no good thing cometh out of Nazareth?" One can almost hear their exultant cry ringing through the streets, "Hosanna—this is Jesus."

In our study of this question of identity let me suggest that we read the sixty-third chapter of Isaiah. It will not be difficult to stand in imagination with this statesman prophet on the foothills of the tableland of Palestine and look off across the horizon where lie the once mighty cities of Edom. Isaiah saw Jehovah returning from the conflict with garments dyed with the blood of Edom, that old enemy of the Israel of God. But we see Jesus who comes from Calvary's conflict with his garments red, not with the blood of an enemy, but with his own.

The reading of the fifty-third chapter of Isaiah is also suggested as an answer to this question. Here Jesus is portrayed as "a man of sorrows and acquainted with grief."

On another occasion Isaiah was lifted up and in prophetic insight and adoring wonder gave this answer, "His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace, and of the increase of his government and peace there shall be no end."

I like to think of Thomas' answer. It was after the resurrection. One of the disciples astonished Thomas with the announcement, "The Lord is Risen." Thomas indicated that it would take strong evidence to make him believe such a tale. After eight days Jesus walked in among their company when Thomas was present and said, "Reach hither thy finger and behold my hands." Thomas identified him with the words, "My Lord," which means master, captain, example. It was imperative that he should have added, "My God."

St. John, from the island of Patmos adds his testimony to the identity of this glorious personage arrayed in dyed garments, and of the throng which have been redeemed by the Lamb.

Was it any wonder that the common people heard him gladly and followed him in great throngs, and on the day of the triumphal entry waved palm branches and shouted hosannas until the streets of Old Jerusalem rang as with a pean of victory, and the avenues were lined with people, and every tongue was asking, "Who is this?"

NEED FOR DEEP LIVING

Several years ago Walter Woodward wrote, "When I read this story of the triumphal entry I am beset with misgivings. It I had been there, would I have stood on the curb because the 'best' people did not accept him, or because it was unpopular or dangerous to be identified with him? If Jesus came today, as he did in Old Judea with his motley

(Continued on page 59)

THE AMERICAN FRIEND

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EDITORIAL

When War is the Theme for Lent

ON New Year's Day a service of prayer for the United States forces was held in St. Paul's Cathedral, London. It was attended by high ranking officials in both American and British forces.

In the sermon it was said that between the President's proclamation and Easter, people would have to pass through a dreadful period of agony. "This will be known as the passion of our nation, when the enemies of Christ feel the impact of our strength, our might and our righteous fury. Our nation will have its lent—its dark Thursday and good Friday. Whether or not there will be a resurrection, most glorious to behold, will depend upon our keeping in close touch with God."

Thus is the identification with war of a Christian observance made well-nigh complete. It seems unmistakable that these words refer specifically to the invasion plans of the allies. The invasion furnishes a passion week for the nations. The invasion is a contest between the followers of Christ and his enemies. Our fury will be "righteous." The death of our sons will be a re-enacted calvary. And there will even be a resurrection if "we keep in close touch with God." Not only so but it "will be a resurrection, most glorious to behold" (sic!) when through a bath of blood we stand mangled victors over our enemies.

If the speaker did not mean to imply all of that, his words were not well chosen to escape the implications. Of course, we pray for men in service because they are men. We can also understand the near impossibility of being neutral in sympathies with contending nations. We can feel the passion of Christ being crucified anew on our modern Golgothas of war where boys of both sides die in the melée of mutual defeat. But we cannot acknowledge a religion that holds no ultimates, no eternal verities, in awful judgment over the acts of nations. When Christianity becomes completely contemporary, definitely identified with the causes or conflicts of a year, yea even of a century, its imperishables have vanished—it lies cluttered on the battlefield with the wreckage of the year.

But, thank God, that is not Christianity. At least it is not Christ. It is not what Lent will mean to many Christians. They will be in spirit by the men of every nation who suffer in this war that mixes both sin and judgment. They will not be too sure where the saints and the sinners are located, but they will offer the prayer of penitence, knowing the guilt of all men in drifting toward the terrible Niagara. But above all they will hold a sure faith in the ageless life and message of Christ who is worthy to pronounce a verdict on our years.

Planning the Sessions of Five Years Meeting—1945

FOR more than a year the program for the Quinquennial sessions of Friends has been under some consideration. More recently the Central Committee has begun the accumulation of ideas from concerned Friends across America. Several persons have written in their suggestions, both for a central theme and an outline of subjects.

This is your open invitation to become a member of the "Committee of Concern." The sessions will be far richer in content and will better "speak to our condition" if Friends generally share ideas with those who are shaping the plans. What are the areas of thought and the subjects in which you feel that Friends should develop particular insight for the immediate years ahead? Where should the central emphasis for those sessions lie? These are the questions to which we should like an abundance of replies.

The answers would be somewhat easier if our world affairs were levelled out into something like a normal pattern. Will the world war still be raging? If not what may be the problems arising, basic to world order? How may the answers to such questions reflect our own spiritual inadequacy? All these and more may throng our minds at that time. We must in all honesty face them.

But the answers from the Religious Society of Friends should come from deep sources. We need the light of Christ shining upward and outward from a *weighted* meeting to interfuse our discussions. We shall need to gather with spirits expectant toward

the Eternal and minds alive to the contemporary world scene.

Whether the clouds of war will be lifted enough to expect the attendance of Friends from abroad is yet unknown. It may be the occasion for facing the renewal of broken Friendly contacts around the world. It is none too early to believe that Friends everywhere may even now begin to turn attention in some measure toward Richmond, October 1945.

Brotherhood Week and World Peace

THE week during which the birthday of George Washington occurs has for some time been observed as Brotherhood Week. The round of special days and weeks may tend to leave us dull but we dare not be indifferent to the emphases of this particular observance. Through it Protestants, Jews and Catholics have become associated in the move to keep tolerance alive in America.

The motivation for this movement between the three faiths could be only that of self-defense. For intolerance, once it is released in a nation, takes on the qualities of a boomerang. Those who release it finally have to receive it. Protestantism is not secure if Catholicism is threatened with persecution and neither of them is safe if anti-Semitism continues to spread in America.

But the reason for interest in inter-faith movements goes beyond tolerance. "Live and let live" is hardly adequate for a creative democracy. Beyond tolerance lies understanding and it is the great word in the vocabulary for tomorrow. Understanding will lead to active cooperation in certain proper areas. We need not for a moment aim at uniformity or agreement in faith while we seek whatever values there are to be derived from religious variety. One is not less a Christian, a Quaker or a Protestant who is questing expectantly in the history and traditions of Catholicism or Judaism for the main springs of those two religious faiths.

Rather the search may well sharpen the peculiar contributions which may come from each into a vital democracy. All will be improved by the common quest. Anything short of that aim can mean only a dilution which weakens each group.

E. T. E.

Announcing Brotherhood Week

THE National Conference of Christians and Jews, which includes both Protestants and Catholics, announces Brotherhood Week, February 20-26, the week of Washington's birthday in the following message and program suggestions.

The brotherhood of man is based upon the fatherhood of God. It defines the manner in which God means men to live together. Brotherhood is a natural relationship. The reverse is unnatural. Without brotherhood civilization cannot endure. Brotherhood is a law of the universe, the basis of order in human society within a nation and throughout the world.

In the shrunken and contracted world in which we live we must have brotherhood or we shall have tumult and confusion. Our choice is restricted to brotherhood or chaos. That is the challenge that confronts us.

A leader in the American Revolutionary War wrote:

"He that would make his own liberty secure must guard even his enemy from oppression; for, if he violates this duty, he establishes a precedent that will reach himself."

After this war voices may be raised calling for hate against Jews, or against Negroes or kindling animosity against the Papacy or arousing distrust of Protestant "liberals." After World War I the Klan, the Shirt organizations and the Black Legion did this.

Now is the time to immunize our citizens against the fears that would divide our people. If those of any religion or race lose their rights, by that precedent the rights of all will be threatened.

The American Revolutionary principle that no one is free unless all are free is a corollary of the spiritual essence of brotherhood that "we are all members of one body."

Program Suggestions

Mass meetings, public dinners, in which those of the three faiths participate, are good, when possible.

It is possible and effective everywhere to secure the cooperation of existing organizations of every kind to incorporate the *Brotherhood Week* message in their own stated programs. This reaches ready-made audiences in their natural gathering places.

A trio of speakers, lay or clerical, Protestant, Catholic and Jew, of itself dramatically presents the brotherhood idea. The subject of their talks or triologue conversation should be in the realm of our common concerns and responsibilities as citizens.

Make full use of press, radio, school and college assembly. Local editorials, cartoonists, news commentators, store advertising, factory bulletin boards are often available.

All meetings designed for those of more than one faith should be held, not in a church building, but in a neutral gathering place and the program should not call for common worship.

No group can be expected to cooperate in a *Brotherhood Week* function in whose planning they have had no share.

A city *Brotherhood Week* Committee should be organized like this:

Co-Chairmen: Protestant, Catholic, Jewish laymen.

Executive Board: The chairmen of subcommittees.

Sub-committees:

1. Speakers' appointments committee, to ask every organization to observe *Brotherhood Week* at its regular meeting nearest Washington's birthday, and to furnish speakers where necessary. Assign women special responsibility for women's organizations.

2. Schools, colleges and libraries committee, of public and parochial school people and faculty of any nearby college, to plan assemblies, projects and exhibits.

3. Publicity committee, to cooperate with the press and arrange radio broadcasts.

4. "Brotherhood dinner" or "community mass meeting" committee.

United Declaration on World Peace

THE emphasis on Brotherhood Week lifts again into focus the comparatively recent pronouncements on world peace by representatives of Protestants, Catholics and Jews. It is interesting to note what they can say unitedly and what they choose to say separately.

PROTESTANT

In a world troubled to despair by recurring war the Protestant churches have been seeking to show how moral and religious convictions should guide the relations of nations. Their conclusions are in many important respects similar to those of men of other faiths. In this we rejoice, for world order cannot be achieved without the cooperation of all men of good will. We appeal to our constituency to give heed to the foregoing proposals enunciated by Protestants, Catholics, and Jews, which must find expression in national policies. Beyond these proposals we hold that the ultimate foundations of peace require spiritual regeneration as emphasized in the Christian Gospel.

JEWISH

The American Synagogue commends to the attention of its own constituency and to all men of faith the foregoing principles as a guide to thought and action in dealing with the grave world problems of our time. These seven principles, do not exhaust the teachings of the Jewish tradition on issues of social relationships. Judaism's highest goal has ever been, "to amend the world through the kingdom of God." The Synagogue therefore calls upon its adherents, both as citizens and as Jews, to seek after the implementation of these principles. They will thereby act in faithful conformity with the moral values of the Jewish religion, and at the same time serve the best interests of country and of mankind.

CATHOLIC

We present for the consideration of all men of good will the foregoing postulates of a just peace as embodying the principles of the moral law and their prime applications to world problems of our day. To our mind they express the minimum requirements of a peace which Christians can endorse as fair to all men. They are the foundation on which Catholics in a free world can work from deep motives of Christian justice and charity for the building of a better social order.

THE COMMON DECLARATION

1—The Moral Law Must Govern World Order

The organization of a just peace depends upon practical recognition of the fact that not only individuals but nations, states and international society are subject to the sovereignty of God and to the moral law which comes from God.

2—The Rights of the Individual Must be Assured

The dignity of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights and be vindicated by the positive action of national governments and international organization. States as well as individuals must repudiate racial, religious or other discrimination in violation of those rights.

3—The Rights of Oppressed Must be Protected

The rights of all peoples, large and small, subject to the good of the organized world community, must be safeguarded within the framework of collective security. The progress of undeveloped, colonial or oppressed peoples toward political responsibility must be the object of international concern.

4—The Rights of Minorities Must Be Secured

National governments and international organization must respect and guarantee the rights of ethnic, religious and cultural minorities to economic livelihood, to equal opportunity for educational and cultural development, and to political equality.

5—International Institutions to Maintain Peace

An enduring peace requires the organization of international institutions which will develop a body of international law; guarantee the faithful fulfilment of international obligations, and revise them when necessary; assure collective security by drastic limitation and continuing control of armaments, compulsory arbitration and adjudication of controversies, and the use when necessary of adequate sanctions to enforce the law.

6—International Economic Cooperation

International economic collaboration to assist all states to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and states.

7—A Just Social Order within State must be Achieved

Since the harmony and well-being of the world community are intimately bound up with the internal equilibrium and social order of the individual states, steps must be taken to provide for the security of the family, the collaboration of all groups and classes in the interest of the common good, a standard of living adequate for self-development and family life, decent conditions of work, and participation by labor in decisions affecting its welfare.

Brotherhood does not necessarily demand liking or fondness. That depends upon sentiments, often complex and always personal, that are beyond our control. Liking or fondness depend upon temperament but the practice of brotherhood rests upon the will. Brotherhood always requires the effort to understand our fellows. It always demands justice in our relations with him. It always calls for respect for human personality.

The essence of brotherhood is a willingness to give to other men every right and dignity we want to keep for ourselves. This elevates it from the level of sentiment into that of purpose and action. Brotherhood, so conceived, is essential to the fulfillment of our democratic ideals in America.

Around the World with the Service Committee

Annual Report of the Secretary

By Clarence E. Pickett

The full report of Service Committee activities for 1943 will appear in three issues of THE AMERICAN FRIEND. *Nearly two million dollars were expended last year in this world service of Friends. Here is an opportunity for readers to get a short yet comprehensive review.*

EDITOR.

THIS is the twenty-seventh year of the American Friends Service Committee. One needs only to glance at the reports of these years to discover how the emphasis in program varies with outward circumstances. But through each one runs a sense of yearning to find ways of releasing the creative, divine power in a world of change and confusion.

In 1926, when the program of the Committee had ceased to be principally relief work abroad, the Friends then in control of its destiny felt that in addition to its foreign service, it should develop a program centering in the prevention of further war. Always the work of the Committee is in danger of being justly accused of mopping up the results of war and of being too little concerned about its prevention.

Peace

Over the past fifteen years, a program of education has been developed, emphasizing the use of young people who are dedicated to the way of peace and providing instruction for ministers, teachers and other leaders of community opinion in the problems of international relations. The draft has greatly reduced the number of young persons available for caravan service. But the last year, even under war conditions, it was possible to send eight young people into two communities for a summer of volunteer service in peace education. And although the war spirit prevails, Institutes providing a free, open platform for the discussion of important issues concerning the peace were conducted in ten communities, with a total attendance of about twenty-two thousand five hundred.

Two new emphases in peace education have been initiated during the year. The first consisted of calling together ninety-six students, three-quarters of whom were from twenty-six foreign countries, for a seven weeks' period of study and fellowship concerning the world which should be sought for following the war. The success of this enterprise seems to justify its expansion during the coming year and it is proposed to have three seminars of this sort.

Another service is directed especially at cooperation with Friends in developing a deeper understanding of the peace testimony. The war has exposed our weakness and our shallowness. It has also revealed our strength and possibilities. While there is a deep-rooted peace testimony among small groups in most of the religious bodies, the three hundred year old testimony of the Society of Friends, backed with a rich experience created by many individuals faithful to this profession, calls us to a place of greater significance and leadership in the peace movement than we hold today. Provision has therefore been made for *one person to devote his entire attention* to working with peace committees of the various Yearly, Quarterly and individual Meetings looking toward a fuller understanding of, and a deeper dedication to a peace rooted in our understanding of the nature of God and man.

Many Meetings, and especially colleges under the direction of the Society of Friends, have expressed a desire for more interpretation of the spirit lying behind our service and for closer working relationships with us. Experiments in that direction which have been undertaken during the past year seem to warrant our expanding these efforts.

It may well be that the coming year will see the statesmen of our various countries wrestling with the problem of the formula by which we shall live after the close of the war. Already one sees emerging signs of that formula. Almost every country in the world which is not our political enemy is in debt to the United States. At this moment the United States is the most powerful country in the world, with Russia probably second. As Americans, are we prepared to live with and exercise this power for the benefit of other people? And, as a Society of Friends, do we know how to live the life of the Spirit in a world satiated with carnal power? Could we even will to forego some of our power for the common good?

FOREIGN SERVICE

Ambulance Unit in China

The year 1943 in our foreign service work has seen the tendrils of our life go out in new directions. No large volume operations are possible, but beyond what we might have anticipated, ways have opened for significant service.

Eighteen Americans have now joined the seventy British members of the Friends Ambulance Unit in China. Expressions of appreciation for this service have been forthcoming from the Chinese government; from General Joseph Stilwell, who was associated with members of the Unit who fled with him from Burma when it fell; also the Surgeon General of the Chinese government; and from President Roosevelt. Had it not been for legislation which prevented sending more men in the IV-E classification, we would have been able to have duplicated the British Unit in numbers. The testimony that this group bears toward integrity of life and dedication to the worth of human beings stands as the principal justification for the incredible hardships that these men are called upon to endure as they carry out their work of toil, of drudgery and loneliness in China.

North Africa

In North Africa during the confusing period of the military campaign and following, our four staff members have been given the principal responsibility for handling the Central European and Spanish refugees. They worked in closest cooperation with the relief mission of our government, but have continued to be our representatives. Recently, at the request of the Friends Ambulance Unit in the Middle East, one member of this group has now gone to Cairo to discuss possible relationships between the Service Committee and the Middle East Relief and Reconstruction Administration, a British Government Agency, with headquarters in Cairo.

Portugal and Spain

Lisbon is still a center of great significance because of its neutrality. A considerable number of refugees seeking a place to settle are always in need of temporary assistance in Lisbon. Our staff there also serves as a point of

contact with Geneva, North Africa and Sweden, as well as with Ireland and England.

During the year an opportunity was offered for two of our staff members to be located in Madrid. These representatives, David and Janine Blickenstaff, are loaned to us by the Brethren Service Committee. Their function is principally to work out with the Spanish government arrangements for stateless refugees to be released from prison and to be given papers in lieu of passport which would be recognized by various governments. The American Embassy has been most cordial in its endorsement of this effort and up to August 1943 approximately twenty-five hundred persons had been given assistance in securing a status which permitted them to be freed from internment camps. At the request of the American Embassy, we were able with the generous financial assistance of the Coordinating Council of French Relief Societies, to send two thousand outfits of clothes for Frenchmen, one hundred for stateless men and one thousand five hundred for women who left France and came to Spain and were destitute for clothing.

Switzerland

Although Switzerland is surrounded by belligerent countries, it still remains as a neutral, a refuge for persons who have escaped from belligerent countries —Central European refugees and more recently Italians who have come across the border into the Italian section of Switzerland. Here we have been able through personnel and funds to give modest assistance to the Swiss people, who have been most generous in meeting the tragic human needs of persons in their midst who are away from home. Recently word has been received from Geneva, indicating that the service to children in France, which was turned over to a French organization when the Service Committee had to withdraw, has continued and that about eight thousand children are now being fed. Resources are almost exhausted and every effort is now being exerted to see whether it would be possible to send some food.

Anglo-American Relationships

In many of these enterprises we have been able to cooperate closely with English Friends. Two young American Friends are serving with the Friends Relief Service in England, and the visit of Roger C. Wilson to this country, offering an opportunity for continued conference and discussion of inter-relations, was most helpful. Throughout the year we have continued a grant of five thousand dollars a month to the Friends War Relief Service in England.

India

More recently the way has opened to render some service in connection with the famine in India. As this report is written, one hundred thousand dollars worth of American milk is on its way to Calcutta, there to be administered by the Friends Ambulance Unit of London. It is expected that additional shipments of milk and medicines will be possible. We shall also probably send one or two American Friends to share in the distribution of milk, and possibly a medical unit.

Mexico

Since our government has entered an objection to our sending men between eighteen and forty-five who volunteer for service in Mexico, this has considerably reduced the size of the projects in that country. We have, however, been able, during the past year, to carry on three projects with twenty-two people who have volunteered their services, and there has been constant and wide-spread appreciation expressed for the services rendered.

(To be continued)

QUERIES OF THE BIG FLATS INDEPENDENT MONTHLY MEETING OF FRIENDS

The Monthly Meeting, established at the Big Flats CPS Reception Center, has developed the following queries for their meetings. Friends will be stimulated in considering them. THE EDITOR.

Relationship to God:

Do we make attendance at Meeting an essential part of our life in camp?

Are we strengthened by our experience at Meeting so that we are able to practice the Presence and live more abundant lives?

Do we make opportunities in our daily lives for meditation and prayer with the Divine Spirit for guidance and strength?

Do we take frequent occasion to read the Bible and other writings of spiritual value?

Relationship to Ourselves:

Do we live simple and sincere lives, being careful to relate our possessions to the accomplishment of God's purposes?

Are we achieving that emotional maturity which enables us to meet adverse circumstances in a creative spirit?

Are we maintaining our standards of personal integrity by doing our work as well as possible, and are we trying to find meaning in what we do?

For the sake of physical and spiritual well being, do we observe moderation in eating and drinking and avoid the misuse of intoxicants and tobacco?

Are we careful in our choice of words and do we avoid profane speech?

Do we avoid the use of oaths in order to emphasize the single standard of truth?

Do we avoid seeking gains which we do not earn?

Relationship to Others (Individuals):

Do we attempt and endeavor to meet personal differences in a spirit of Christian love?

Are we careful to refrain from gossip and unconstructive criticism? Do we give praise where praise is due?

Do we work to remove the barriers to universal fellowship resulting from social and racial differences?

Do we work to remove the barriers to universal fellowship resulting from religious and educational differences?

Do we counsel with those whose conduct or manner of living gives ground for concern?

Relationship to Others (Groups):

Do we as individual Friends feel concerned to participate in and share responsibility for the government and general welfare of the communities in which we live?

In the conduct of camp affairs, do we manifest that same spirit of good will that we plan to apply to the problems of larger communities?

Are we utilizing our CPS experiences to prepare us for the responsibilities in the communities to which we will return?

Do our daily lives so demonstrate the testimonies of Friends as to commend them to others?

MATTER OF OPINION

Francis Grover Cleveland, youngest son of the ex-President, early last year answered a critic of conscientious objectors in the *Manchester* (N.H.) *Union*. After stating that he was not a C.O., the writer pointed out that pacifists struggle with their own consciences and that it takes courage to "resist the pomp and circumstance of war, mass psychology, hysteria, and all the accoutrements which drive us into what you quite properly call the HELL of war, against a lifetime of better judgment. No, I think that to be a conscientious objector you must have courage of soul tenfold deeper than the courage of fighting. For you are answering a still, small voice. All your young life, quietly and without ballyhoo, you have lived according to a certain theory—a theory which puts love of your fellow man, and love of God above any other love which may be thrust upon you. There is no furlough from this conscience, nor are there any exceptions to its application. Truly, these young men cannot fight for their freedom within your meaning of the word fight. For what is their freedom, if they lose their souls to keep it?"

FAMINE IN INDIA

It is reported that one hundred thousand people a day are dying from starvation in India. Bengal, particularly, is suffering; about half of its sixty million people are now feeling the pinch of hunger. Thousands are roaming the streets of towns and cities, and many dead bodies are picked up daily on the main thoroughfares of Calcutta.

There seem to be five basic reasons for the famine which has grown to alarming proportions since last summer.

1. The loss of Burma cut off the annual importation of about one and a quarter million tons of rice.

2. War conditions in India are causing serious inflation in which the official price of rice has risen six times. Originally rice cost about five rupees a maund, or one dollar and fifty cents for eighty pounds. The present official rate is thirty rupees a maund.

3. Another cause for famine has been widespread hoarding of rice and a serious black market in which the precious grain is being sold for as much as sixty rupees a maund. This is fantastically beyond the reach of the masses of poverty-stricken peasants. Another curious factor in the economic situation is that with prevailing high prices farmers can afford to sell less rice than formerly and consume more of it themselves.

4. Dislocation of transport and the railway systems, due to military operations and the loss of rolling stock and railroad personnel transferred to the Middle East, makes it difficult to bring large quantities of supplies from one part of India to another.

5. The final catastrophe to touch off the famine was the exceedingly heavy rains last summer with resulting floods in many rice-growing districts. Hungry people were driven off their lands and began wandering through the country in search of food. Family groups and whole villages began to camp on the city streets in Calcutta.

THE FRIENDS AMBULANCE UNIT IN INDIA

In the summer of 1942 eight trained members of the Friends Ambulance Unit came from England to India to cooperate in the development of air raid precaution work in the cities most threatened by Japanese bombings. Additional people have joined the Unit from time to time so that there are now twenty-four members. The Unit has been devoting all its efforts recently, however, to famine relief work. They have set up canteens where they feed children daily, and they are working in cooperation with the Bengal Red Cross in the distribution of milk.

I Give You the Keys

A Sermon by Herbert Huffman

Jesus said: Blessed art thou, Simon Bar-Jonah . . . thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Matthew 16:17-19.

PERHAPS for purposes of clarity we may be permitted to substitute for the word *heaven,* as used by Matthew, that synonym which is always employed by the Gospel of John—*eternity.* Therefore, with that change, our text would read, "I give thee the keys: whatsoever thou shalt bind on earth shall be bound in eternity; and whatsoever thou shalt loose on earth shall be loosed in eternity."

We have just passed into the new year of 1944. At New Year's time we are wont to speak, though usually without much sincerity, about "New Year's Resolutions." It is timely at this season of the year—and important in every season—to consider the total influence of one's life for good or for ill. We little comprehend the far reaching effects of our limited, ordinary day-by-day life.

I.

So far as we can see it appears to be in the economy of the universe that whatever is created is never lost. In science, the chemist tells us that matter is never destroyed. The process of what we call destruction is to the chemist merely changing the form of matter. Wood, that is, may be burned; but the matter of which the wood consists is not thereby destroyed. Its original form is changed to that of gases and carbon.

Some theorists in physics also maintain that once a sound is produced, it sets vibrations into motion through the ether which never cease, but go on forever. The day may conceivably come, so they tell us, when audiphones will be perfected to the degree that we shall be enabled to pick up the voice of Lincoln before Gettysburg or that of Demosthenes by the Aegean Sea, or, in truth, even that of Him who "spake as never man spake before." Here then in terms of the physical world is a suggestion of what it means to produce things and "loose" them upon the earth.

This is true in human relationships. Consider for example race prejudice. It is historically understood as the lack of contact and communication between the different peoples of the earth in early times. Now, in a world which has become one neighborhood it is archaic, outmoded, a threat to the peace and the life of mankind. Consider also the blight of the ancient liquor traffic, and the matrix of suspicion and hate from a thousand past wars which everlastingly plague the peace of Europe. In our own country are the deathless resentments of the southland which were engendered by the Civil War. In the realm of human relationships then, these also are "loosed" upon the world—"Whatsoever is loosed on earth is loosed in eternity."

For every parent with a beloved child, for every patriot devoted to country, for every Christian in the love of mankind, this single fact should drive one to sober reflection if not to prayer—the effect of every life lived day by day makes its contribution to the total of human misery or, better, to the fruition and consummation of the good. A university professor of philosophy said in my hearing not long ago, "No one knows the end of a good deed, or a bad one. So far as we can see, there is no end for either."

The effect of one's daily life upon the world for weal or woe is like the widening circles around the disturbance in a body of water. A newspaper story of a few years ago told about an earthquake in the Aluetian Islands off the coast of Alaska which affected the tides off the coast of Hawaii hundreds of miles away. One can not know the full effect of his day-by-day living, but we suspect it reaches to eternity.

II.

This high conception of the consequence of human life is epitomized in Jesus' expression to Peter, "Whatsoever you loose on the earth is loosed in eternity." The pitiable entanglement of men in their old, obsolete, self-destructive ways of living—men

"Stumbling and falling in disastrous night,

Yet hoping ever for the perfect day—"

was a horrible reality in the mind of Jesus. It was "the Father's will" to save men from themselves. Jesus therefore set forth new impulses of creative goodness. He called men to a new way of living. He summoned them to "loose" upon the earth, goodness. He afforded men the God of Love as a personal and corporate power to be available in overcoming evil. He summoned men to deny themselves and take up the cross for

his cause that they might be saved, and the generations after them.

Always, as Walter Rauschenbusch told us a generation ago, the full effects of Christian living are not accomplished until the third generation. The Christian, therefore, must essentially live by faith. He must be satisfied with "loosing" upon the earth forces for goodness—the fruits of which he will not see, but in which his children and children's children will be eternally blessed. "Whatsoever you loose on earth shall be loosed in eternity."

Evil is also real. The full consequence of doing evil is indeterminable. To combat evil with evil in the expectation of the consequent establishment of good is not only absurd but it is starkly tragic. Evil begets evil. "Whatsoever is loosed . . . is loosed." Only goodness can overcome evil; so we are told and it is true. Evil is chaotic and self-destructive. Goodness is orderly and creative. Goodness alone has the power to dissolve the forces of destruction. "Peter, I give you the keys . . . whatsoever is loosed . . . is loosed."

What infinite ranges of gratitude should be ours when we consider the great living in the past which has loosed forces of goodness upon the earth that bless us today. A few years ago a president of Argentina is reputed to have said that the phenomenal success of the North American Republic as contrasted with her less fortunate sister republics to the south was due to the fact that the shores of North America were settled by people who came seeking "not gold" as in South America, but "home and God."

One of the most important things about the character of this statement is its inclusiveness. For its range of emphasis not only includes the great unselfish leaders in our happy heritage whose names are now written in books of history, but also and most of all, the lives of ordinary people in early America who lived their ordinary lives for great ends. These noble fathers of our country loosed upon their descendants momentous impulses for goodness which carry their fruit of blessing and happiness down to us today.

III.

One thing is eternally true about human nature: if we can see a reason for doing something we do it and in doing it we can endure any amount of suffering. Personal rectitude in our ordinary living has not particularly challenged us of late. We have not seen the reason for it. The need for reordering society on the other hand to the end of extending social justice and internationalism has been clear to us. The public as a whole has in the last half century responded with amazing readiness to efforts of this kind.

But what we have not seen is the inherent and indissoluble relation between what we are in our personal attitudes and what happens in the world outside. Hence our colossal failure in our efforts to establish a world of justice and good will. Let everyone understand that the kind of a world we have in any generation is but the outward evidence of what we are and do in our personal lives. For, "Whatsoever is loosed upon the earth is loosed in eternity."

Lift up your common days! Lift them up and view them in their consequence! Are your days the kind which will carry forward attitudes and conduct that will bless, or scourge? Will they lift men up into the family of God, or cast them down into continuing ill will, and more savage warfare?

One thing more, "I give you the key," said Jesus. The key is Jesus' life and spirit. "I am the door . . . gate . . . way . . . light . . . truth . . . life . . . good shepherd." If you have not taken Christ as the high measure of your ordinary days, and as your beloved companion through life, think of what you do. Think of what you do by leaving him out of your life and thereby out of the world. On every hand we realize that the present war is the effect of universal spiritual collapse amongst peoples. Lift up Christ in your life! Live your life in the name of God in whose end alone is rightousness and peace. Build up the family of God amongst the men of earth. Never lose heart for, "Whatsoever thou shalt loose upon the earth will be loosed in eternity, and whatsoever thou shalt bind upon the earth shall be bound in eternity."

Therefore, all who love Christ, in the words of the ancient prophet to Israel; "Arise, shine, for thy light is come. And the glory of the Lord shall be risen upon thee. And the nations of the earth shall come to thy rising."

CONTRIBUTORS

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When life shuts one door God often opens another.

CHRISTIAN MISSION ON WORLD ORDER

Since the "Christian Mission on World Order" has progressed for some time across America it is interesting to catch a few reflections by those closely concerned with it.

The New York Times in describing the effort said that it concerned six major interdenominational groups and its representatives were to visit one hundred and two cities in thirty-six states during November, stressing the need for a post-war world based upon Christian principles. "This Mission," continued *The New York Times*, "consisting of seventy-five men and women in religion, education, government, law and other fields, will present before audiences and study groups a program for international collaboration founded upon the Six Pillars of Peace proclaimed by the church organizations comprising the movement.

"These six pillars are an enduring international political organization, economic and financial collaboration of national governments, provision for such changes in the future peace structure as may be required by changing conditions, autonomy for subject peoples with adequate provision for the realization of this idea, procedures for controlling military establishments everywhere, and establishment of the right of individuals in all countries to religious and intellectual liberty.

"Supporting the Christian Mission and pledged to work for the realization of this peace program are the Federal Council of Churches of Christ in America, the Foreign Missions Conference of North America, the Home Missions Council of North America, the International Council of Religious Education, the Missionary Education Movement, and the United Council of Church Women."

An address by Sumner Wells, former Under-Secretary of State, was read in his unavoidable absence at the opening service, and an address was given by John Foster Dulles, Chairman of the "Commission on a Just and Durable Peace."

At the conclusion of his speech John Dulles said:

"There devolved on every citizen a personal responsibility to develop in himself the qualities which we want to be characteristic of our nation.

"When that has happened, our nation will again be a nation of vision. With that vision, we shall see a world in which most of humanity has been torn away from all established institutions. Almost everywhere a new society must be built. This is not only a calamity, it is an opportunity, the like of which men never saw before.

"We shall, as a nation, be comprehending. We shall hear the cry of multitudes that a way be found to save them and their children from the death, the misery, the starvation of body and soul which recurrent war and economic disorder now wreak upon man. We shall be so moved by that cry that we shall resolutely dedicate ourselves to find that way.

"We shall, as a nation, think out the way to advance our purpose. The broad principles which need to be incorporated into the new world are not obscure. They involve practices which are widely followed as between men who live in personal contact with each other. Such practices now need world-wide application, because the world has grown so small. Our Commission has set out these political principles as Six Pillars of Peace. Our statement has been widely accepted, both here and abroad and by church and secular groups. To devise political machinery to implement these principles presents no insoluble problem.

"Finally, we will act. We will not merely see the challenge, feel the sympathy, think out the way. We will act. We will embark, in company with others, on the next great adventure, that of building a fellowship that is world-wide in scope. Out of the perils, the difficulties, the accomplishments of that task will come again the joy that is reserved to those who seek here to create in God's image."

Lincoln's Own Civil War

By Ferner Nuhn

IN all our pictures of Lincoln, a striking feature is the rugged mouth, with the jutting lower lip and the deeply-graven lines around it. This is not a nice or delicate feature of Lincoln's face. It is a harsh feature. Harsh struggle is written all about it, as of iron clashing on iron. The eyes, with their dreamy far-off look, and hint of a peace beyond life, look out from the lined and worn face as a serene sky might look above a battlefield over which a war has been fought.

This war in Lincoln's face is the Civil War, the tragic war of brother against brother, but under and over that, it is the war of Lincoln against Lincoln. If the Civil War was not wholly a disaster, it was because Lincoln's own inner war was so much a success. He was a man "who continued to grow and expand in intellect and character to the day of his death," as one biographer has put it. This is simply because of the many times, early and late and in the middle of his life, that Lincoln met and whipped a lesser Lincoln.

THE OBSCURE HERITAGE

There was the Lincoln of the lowly origin and dubious heredity—in his own eyes. There was the poor and underprivileged Lincoln, the boy of the "defective education," to use his own word, and to whom fifty cents was a wonderful sum to earn. There was the homely and gawky Lincoln, who shot up to more than six feet in his teens, whose clothes never fitted him, and who "drifted," a most unprepossessing figure, into the little town of New Salem, Illinois. There was Lincoln the unhappy, clumsy, and at the worst, cowardly lover. And there was the disappointed Lincoln, the Lincoln who in his middle years returned to private life after one short term in Congress, his career apparently at an end. All these were Lincolns which Lincoln had to meet and whip, before he faced Stephen Douglas on the bebating platform.

"Humble Abraham Lincoln," he called himself somewhat self-pityingly, in his first political announcement. His most interesting ancestor, to himself, was neither a Lincoln nor a Hanks, but an unknown man, the father of his mother. From this man, he told Herndon during a famous buggy-ride, Lincoln believed he inherited the traits that enabled him to rise in the world: his intellectual powers and his ambition. Lincoln perhaps underestimated the qualities he received from the Lincolns and Hankses—folk qualities which were a profound element in his genius. I think he did. But there is no doubt of the peculiar regard in which he held this one ancestor. Yet, this was a man whose very name he did not know, and which we do not know to this day. All he knew, all we know, is the hearsay that he was a "Virginia planter of good family," and the fact that he did not marry the easy-going Lucy Hanks, the mother of Lincoln's excellent mother, Nancy Hanks. In this saddening knowledge, with such mixed feelings, Lincoln spoke the famous words, "God bless my mother. All that I am or ever hope to be I owe to her."

Much of his reticence, his self-doubt, his humility, we may believe, came from this knowledge of his antecedents. The irony of this knowledge, we feel sure, cut deep into the dark moods of his life. But his victory over it was equally great, for it meant understanding and compassion toward people of many kinds and classes—the risen and the fallen, the privileged and the unprivileged, Virginia planter along with Negro slave!

THE VACILLATING WOOER

Lincoln's difficulties as a wooer came to a climax in one of the great crises of his life. First there had been the romance of Ann Rutledge, the girl who shared his own intellectual awakening in the sanguine young town of New Salem, and who apparently was his natural and equal mate. But Ann died a few months after their engagement, one more of those untimely deaths of the frontier, which had already taken his mother and sister. No wonder Lincoln's way seemed "fated" and often ill-fated, and he loved to recite such "graveyard verse" as "Oh Why Should the Spirit of Mortal Be Proud?"

The next episode in this chapter was something like a farce: Lincoln's affair with Mary Owens. He alternately made offers of marriage and overtures of withdrawal to this puzzled lady, until at last, in her self-respect, Mary Owens rejected him. Yet, from Lincoln's letters, we fear that he was fishing for just this ending to the affair. His role here was not a handsome one.

The chapter ended at last with marriage to Mary Todd, but not before the whole question was changed for Lincoln, from that of selecting a wife to saving his own self-respect as well. Mary Todd was an attractive, bright, and bold young lady—a daughter of the aristocratic Todds of Lexington, Kentucky.. She chose Abraham Lincoln quite as much as he chose her. From first to last there was great mutual admiration and devotion between them, as well as great differences in temperament that were to make their life together far from easy. In his courtship of Mary Todd, Lincoln once more could not make up his mind. He sank deeper and deeper into one of his Hamlet-moods of doubt and indecision, until at the lowest point, he submitted Mary Todd to the gross indignity of breaking their engagement after the very wedding day had been set.

He was then, he wrote a friend, "the most miserable man living." It was nearly two years before the affair was patched up and the marriage actually took place. But when Lincoln at last got himself in hand, and resolved to put the past behind him with all its offenses and humiliations on his part, and make good his marriage come what may, it marked a new era in his life. Lincoln had whipped one of the most intractable and unpleasing of the lesser Lincolns, the backwoods drifter, the crude lover, the self-pitying son of poor "humble" folk.

He was to go through many more periods of indecision and doubt—the eclipse in middle life, the terrible dilemmas and pathless days of the Civil War.

But this, I think, was the time when Lincoln's jaw began to take its iron set, and his personal character took its permanent stamp.

THE VICTORIOUS LINCOLN

Lesser men see their greatest conditions as outside themselves and their greatest battles as with other men. Great men see that their hardest conditions and greatest opponents are always in themselves. Lincoln often appeared a weak man when he was fighting one of his interior battles. So long as he had not satisfied himself, he could not act. But when he had won out over his own self-doubts, then he could be, and was, the firmest of men. Then the strongest men about him, such as Chase and Seward and Stanton, knew that Lincoln was still stronger, and his will would hold like iron.

No one, looking on Lincoln's face, fears the grim strength there is in it. Every child can see that the harshness in this face is not against him. The harshness is against no man, not even the worst enemy of Lincoln, but is set only against evil and weakness and smallness—beginning with these things in Lincoln himself. The strength in it, as a child can see, is only for good, for all men.

The agony of civil war was suffered, first of all, by Lincoln. The bonds of the slave were freed first of all in Lincoln. The "house divided" was united first of all in Lincoln.

This is what we read in the battleground and self-victory and peace of Lincoln's face.

"THE ELEVENTH YEAR OF REPEAL"

The year of 1944 is the eleventh year of Repeal. Are you wondering about the results of that most backward step ever taken by a civilized nation? The tragedy of Repeal is indicated by reports on the state of the nation. Can we count these situations as blessings to our people?

Per capita consumption of alcoholic beverages in the United States increased from 1.69 gallons in 1933 to 14.18 gallons in 1941. In 1933 expenditures for alcoholic beverages in the nation totaled $350,000,000 or $2.78 per capita. In 1941 liquor expenditures reached $4,500,000,000, or $34.02 per capita.

Conditions such as these and others cannot exist except as there occurs a tragic breakdown in the moral life of the nation. Into this breach the Church of Jesus Christ must step with her message and example of personal and community righteousness. The Church is the guardian of the moral and spiritual values in our civilization and to neglect this situation is to imperil her own existence.

JAPANESE-AMERICAN SERVICE

The Japanese - American Relations Council of the Southern California American Friends Service Committee Branch Office, Pasadena, California, has the following in its January Bulletin:

The Friends hostel in Chicago has recently been discontinued, but the Chicago office of AFSC still assists in handling employment applications, and recently has given particular emphasis to housing problems.

Esther Rhoads of the Pasadena staff visited Gila, Arizona, and Rohwer, Arkansas, early in December, and will stop at Topaz, Utah, on her return trip in January. She has discussed relocation opportunities, especially at the Arkansas center, and found a number of the older people thinking of group resettlement on a small scale — little groups of families going out together to establish themselves in agriculture or some other independent enterprise. The Service Committee is considering the possibility of helping to set the pattern for some such project.

Friends have regularly visited Japanese patients in the sanitarium for the tubercular in Sunland, and a few have made Christmas cheer at Hillcrest a special project. The Service Committee has joined with other organizations in furnishing gifts for the children in relocation centers, and over two thousand gifts were shipped from our branch in Pasadena.

Those who carry on work in the spirit of Friends have a special obligation to think in double terms of concern and of service. Our practical human helpfulness must follow from a personal, "taking to heart," of a situation which involves suffering. So we must quicken in our own minds and hearts a realization of the deeper import of the present situation in our own state, and must meet in our own neighborhoods, in our own business and professional groups, the arguments of the uninformed and the prejudices of the unloving—at the same time that we are carrying on that practical ministry to the distressed which is always the test of Christianity's outreach.

And we have prepared our account of continuing services for our Japanese-American friends not so much as a report of participation in a "program," as a reminder that we have before us those age-old obligations—those privileges of Christians which the historic Church calls the "spiritual and corporal works of mercy"—to counsel the doubtful . . . to comfort the sorrowful . . . to visit the sick . . . to clothe the naked . . . to harbor the harborless.

Americans who have been wondering what has become of Kagawa, Japan's outstanding leader, under the strain of war, will be interested in this report made public by the National Christian Council of India: "Two thousand people attended evangelistic meetings conducted by Kagawa in Kyoto to celebrate the foundation of the United Church of Japan. Many new decisions for Christ were made. Kagawa is now conducting a series of missions known as 'Catacomb Evangelism.' There is no public advertisement. Admission is by tickets sold through church groups. There is no lack of demand for tickets."

From *Friends Missionary Advocate*..

INDICTING A WHOLE PEOPLE

When Edmund Burke said that "one cannot bring an indictment against a whole people" he was pronouncing a truth which many today are as reluctant to accept as were most of his own colleagues a century and a half ago.

The attitude of some Americans toward the Japanese living in this country is a case in point. They regard them all as enemies. But they are not all enemies. Senator Chandler, who was chairman of the investigating committee, reported last summer that 6,238 Japanese-Americans were on short-term leave, working in various parts of the country, that about 14,800 who lived outside of the West Coast military area have never been placed in relocation camps. The committee also recommended that Japanese loyal to the United States and not serving in the armed forces should be employed in places where they are acceptable to the local community. This is a tribute to the loyalty of our citizens of Japanese origin. A country simply does not permit its enemies to roam about in wartime.

There is no more retarding influence to the growth of good will among men than the kind of thinking which condemns whole races and whole groups of people for the misdeeds of some members of them. This is particularly true in the United States. We are a nation of minority groups of all kinds so much so that it is literally true that in America the liberty of each man depends upon the liberty of all men. If Americans of Japanese origin can be deprived of their liberty, so can any other minority if enough prejudice is stirred up against it. Christians know this very well both by conviction and experience. They can never stand on the side of those who seek "to bring an indictment against a whole people."—Christian Institute for American Democracy.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

LIGHT FROM PENDLE HILL

From *Critique By Eternity*

By HOWARD H. BRINTON

But if we live in the light as He is in the light, we have fellowship with one another.—I JOHN 1:7 (Weymouth).

* * * *

There are two ways by which mankind has sought a good and satisfying life. The first requires a change in the world around us; the second, change within ourselves. By the first we attempt to order our environment so that it will satisfy our desires; by the second we attempt to order our inner life so that happiness and satisfaction are attained independently of the outer world. . . . Only by their union can the balanced life be created.

Fortunately this integration has already been prepared for us. . . . In Christianity inner Word became outer flesh, the eternal Christ became the Christ of history.

* * * *

Our western world is beginning to realize that its activism is not producing the expected results. Harder and faster grows the pace, finer and mightier grow the tools, but man is not happier nor is he more secure. Instead he is confused, he is afraid, he looses confidence in himself. Over every frontier the powers of darkness are sweeping.

* * * *

The true pacifist is not just a war avoider; he is, as the etymology of the word indicates, a peacemaker. He discredits violence as a means by which to make the world better, believing as he does in other and more successful methods.

* * * *

If violence were not self-consuming, life would have ceased upon this planet long ago. By its self-destructive character violence makes way for new life. . . . The whirlwind sweeps over the ground. It destroys the trees, but in the dark, life-giving earth, unharmed by the storm above, green shoots are already sprouting, reasserting the slow persistence of the power of life.

* * * *

The meek shall inherit the earth, but they must wait patiently for their legacy.

* * * *

The lone reformer is ineffective not only because he lacks an organization through which to work but also because, since he is alone, he is unable to embody what he stands for. If he heralds a new society he must in some sense initiate that society in a particular time and place through training and discipline.

* * * *

As the soldier is drilling for the destruction of what he is led to consider evil, so the Friend must be drilled for the construction of what he believes to be good.

* * * *

Technical skills will be highly useful in dealing with the effects of war in hunger, destruction, and chaos, but more than technical skill is needed in dealing with the causes of war. Those qualities of will which lead toward peace and cooperation must first be established and cultivated. This can at least be achieved in small groups. From such centers peaceable attitudes will radiate.

* * * *

Burdened with a sense of our own responsibility for the evils that have come upon our generation, aware of the insufficiency of human strength, let us in awe and reverence draw near to Him whose power was working before man existed, whose power will continue after man has vanished. Prayer, whether of words or thoughts or feelings, worship, meditation, contemplation, or adoration —these are the gates through which mankind must pass.

* * * *

Light of Ages, shed by man
Since his search for good began,
Shine upon our path today
Through the mists that cloud our way.
. . . .
Light of Love, O may thy fire
Purify our souls' desire,
And unite us, heart and mind
In the service of mankind.—Amen.

PERCIVAL CHUBB.

NORWEGIAN CHURCH URGES FORGIVENESS

Forgiveness of former foes, internal and external, who have repented and suffered their just punishment, is urged in a leaflet secretly distributed throughout Norway and now made available by the Royal Norwegian Information Service. The leaflet carries important pronouncements of "certain churchmen" in Norway, and is a valuable indication of the trend of thinking in the occupied country.

"If peace cannot lead to reconciliation and forgiveness," the leaflet states, "the world will be frozen solid with hate, and a trustful relationship among nations will be an impossibility. If we cannot forgive those of our countrymen who have done wrong, but who repent and suffer their punishment, then we will enter the future with an open sore in the people's life."—*Worldover Press.*

NEW WAYS OF WORSHIP

We are thankful that signs are multiplying of a growing desire amongst individuals and groups in the Society for a deeper and more sustained spiritual life, rooted in disciplined prayer and recollection. Even the most expert amongst us will know that, in this, the most private and intimate experience of their personal devotional life, there are heights which yet they have not scaled to which they are drawn by their deepest desires. And those who know that in this they are but beginners turn wistfully from time to time to those same heights of which they would claim to know only the foot-hills. We all have moods and moments when we desire a more living and constant realization of God.

Scattered groups of such Friends have been meeting from time to time during the past two years for a week-end when together in quiet worship they could wait unhurriedly upon God, when they could learn from each other, and be kindled by the fellowship they have known in His presence for the work to which He has called them. Important factors in these gatherings have been their simplicity, their shared duties, so far as has been possible, and the fact that those present have been able to live together for the week-end. Whilst the worship has been for its own sake yet it has been "with intention"—with the desire that those who met should learn more fully what the life of prayer means and how it may be practised in the busy life of the world.

At a recent week-end of this nature those who were present realized that others desire to share in these gatherings. Many, indeed, were known to the group and we doubt not, there are others. We believe these simple gatherings should be multiplied, and those who have had some experience would gladly share it with those who would welcome such help.

Similar gatherings have been held in America. There, as here, they have been called "Retreats," a name which does not generally find favour amongst Friends but which can stand until we find a better. The gatherings do not conform to any pattern, and have differed widely. But this they have in common—the desire which every one present has shared to find in corporate communion with God how we may know Him more truly as real in our own lives, how we may practise His presence in every circumstance, and how we may enter into the world's life with renewed faith and courage, and incarnate the things we have learned in the ways of our common life. From *The Wayfarer*, Friends House, London.

FOR FRIENDLY ACTION

A WORKERS PAGE OF SUGGESTIONS

PREPARATION FOR MEMBERSHIP

It is not too early to get plans under way for that season of the year which seems to lend itself most fittingly to efforts pointing directly toward strengthening the spiritual life of the members of the Sunday School and Meeting; and toward bringing the unchurched under the influence of the Gospel. To make a concerted effort to accomplish these ends does not discredit the need of consistent, constant efforts throughout the year, which alone can make the special efforts fruitful.

In every Meeting there are children and young people, and it may be some adults, who need to be brought into the fellowship of active membership in the Meeting. This important step should not be taken until the individual has had some instruction as to the obligations involved. Six to eight periods of one, to one and a half, hours each is not too long a time to spend in such a preparation class. Elders should attend to this important service either on their own initiative or in cooperation with the pastor. To become well acquainted with the pastor and elders of the Meetings can be one of the strongest ties to the church the new member may have.

Indiana Yearly Meeting has a pamphlet, *Preparation for Membership,* priced at ten cents, which can be used as a text. The *Discipline* should be used along with other reference books such as *Faith and Practice* by Rufus Jones, and *History of Quakerism* by Elbert Russell. *The Story of Quakerism* by Emmott, while out of print, should be found in any good library. These books, with the exception of *The Story of Quakerism,* can be purchased from the Friends Book and Supply House, Richmond, Indiana. Where it does not seem possible to get the people together for such a class the time usually devoted to the Sunday School lessons could profitably be used for such a study.

If a mimeograph is available, it is very helpful to furnish an outline with guiding questions for each class period. If this is done the week before, the pupil will be stimulated to do some outside reading.

Easter Sunday seems to be a most logical time to announce the action of the Monthly Meeting and give some sort of public recognition to the new members. We all hope that the time is passing when new members can be brought into the Meeting without knowing something of the essential truths of Quakerism, or something of the responsibilities involved in such a step.

P. M. T.

SOURCE MATERIAL FOR STUDY OF AMERICAN MINORITY GROUPS

For those concerned with Brotherhood Sunday and others interested in brotherhood as it affects American minority groups, the Social Order Committee of Five Years Meeting suggests the following as key sources for study and action. The list was prepared by David K. Bruner, head of the Earlham College Department of Sociology and secretary of the Committee. It includes recent and relatively available material; many magazine articles, particularly on the Negro and on Japanese-Americans, can be found in the average library.

Benedict, Ruth F., and Gene Weltfish. *The Races of Mankind.* Public Affairs Pamphlet Number 85, 1943, 10 cents. (The Y.M.C.A. has distributed fifty thousand copies; see THE AMERICAN FRIEND, January 27, 1944, and *Time,* January 29, 1944)

Young, Donald. "Minority Peoples in a Nation at War." *Annals,* September, 1942.

Common Ground, a quarterly devoted to better understanding of American minority groups.

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"Things to Do." Reprint from *The South Today,* Clayton, Georgia, June, 1943. 5 cents. Specific suggestions; perhaps the most useful single item, well worth ordering in quantity for group discussion.

A PEACE TO END WARS?

A Peace to End Wars? is a study and action manual for High School young people. This has been prepared by Betty Muther Jacob for the High School Civilian Service, Box 1636, Washington, D.C. Single copies ten cents; in lots of fifty or more, seven cents per copy. This can be purchased direct from Washington, or from the Peace Section, 20 South 12th Street, Philadelphia 7. This contains stories, bibliographies, questions for study and discussion, as well as suggestions for activities which young people can carry out in school and community. It contains five major headings: The Future of Democracy, Race, The Good Neighbor, Relief and Rehabilitation, World Organization.

Editor of THE AMERICAN FRIEND:

Sunday, February 13, is Race Relation Sunday and one week in February is designated as Brotherhood Week. As good race relations are becoming more and more important because race tensions are increasing everywhere, we should not pass over this special Sunday.

Negroes feel that the democracy their soldiers are fighting for all over the world is not given to them at home and many white people still want to keep the Negroes in "their place." Therefore it behooves all people of good will, and surely we Quakers want to be such, to observe this Race Relation Sunday more than ever before—invite some of our colored friends to worship with us, or go to share their service with them. Then let us resolve that all through the year we shall work for better relations with all minorities!

ELIZABETH T. MEYER.

Baltimore, Maryland.

THE HUMAN SIDE OF WAR

Ye are of more value than many sparrows.

So Christ honored men. How do men honor him now. On October 9 there appeared in the newspapers two horrible answers to this question. One was the story of the bombing of Hamburg. Twenty thousand people were cremated in the air raid shelters of the city. Twenty thousand people like you and me were burned alive; the flames leaping three miles into the air, literally pulled the oxygen from the lungs of gasping victims. Enough people to make a city larger than most of our county seats, and we killed them, in a fashion such as might have made the old inquisitors or the Puritan witch hunters rub their hands in glee.

We shudder and look on to the next story. A dam was blown up in the Ruhr Valley. How wonderful! What a crimp that must put in the war effort of the "enemy." But—the story tells us that no less than seventy thousand persons were engulfed, eliminated from life by the onrushing waters . . . human beings . . . seventy thousand grandmothers, sisters, fathers, mothers, brothers, and babies, powerless to do aught but die as the waters swept upon them. And we did it! Not they, the pagan barbarians, the Huns, the Nazi dogs, though we know they have done enough. We the Christians, the saviors of respect for personality . . . we did this thing. We liberated them from the yoke of Hitler all right, and rather permanently, too. We did it with the love of God in our hearts, or so some would say.

It is estimated that twenty-two million civilians have lost their lives in the war. The imagination cannot begin to cope with such a figure. Nor can it conceive of the horrors of slow starvation, of painful wounds, and of execution. That number is one-sixth of the entire population of the United States, and we have shared in wiping them out. Who knows what talent, what genius went with them? Who knows which of them might have found the secret of cancer, which might have been a Beethoven, which one a George Fox or a John Wesley, which one might have painted better pictures than man has yet done, which might have been the best neighbor you ever had? Is war worth the price of risking centuries of delay in the development of civilized man?

Has it indeed any purpose when in the name of a fight for survival it eliminates twenty-two million and more; when in the name of brotherhood it teaches men to hate and kill each other by the foulest and vilest of means; when in the name of freedom it enslaves the masses to military juggernauts and to plague and starvation; when in the name of conservation it wastefully dissipates our resources; when in the name of truth it resorts to the grossest of lies and false dealings; when in the name of civilization it makes us barbarians; when in the name of God it blasphemes his work?

Are our imaginations so feeble that we are unable to picture the far greater efficiency of a united and stubborn refusal to submit to the foe, of our willingness to suffer a bit to be sure that he has a square deal, of non-violent resistance, at least, if not of positive Christian love, in which we are so unskilled. Do you honestly believe that after this holocaust mankind will really be better off morally, spiritually, or even materially than would have been possible had war been rejected as an instrument?

A positive answer requires far more of the blindest kind of faith than the world has ever seen. What then is the answer? There can be only one answer. Face the facts and throw off the yoke of war. Discuss it with your friends. Face it together. Balance the arguments, and you will no longer want war. And when you and your friends and your friends' friends feel sincerely that you no longer want war, we no longer will have it.

LEW BERG.

From "Seed," Coshocton, Ohio.

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IN MEMORY OF MRS. HERBERT HOOVER

When one passes who has been so prominent in American life, and so favorably known as Mrs. Herbert Hoover, it is an occasion for thoughtful recognition across the nation. Her famous husband faced a nation in a time of peril. The way was not easy. He, more than any other, has known the gentle power of her life as his constant companion, and feels most her going.

During the past weeks many Quaker memories have turned in sympathy toward Herbert Hoover and his family. One correspondent, known intimately to the family, writes of Lou Henry Hoover, "She never became the great lady, rather she always remained the gentle woman, considerate, cheering, yet always simple as only a Quaker can be."

When in the memory of a grateful nation is written the story of Herbert Hoover, President and humanitarian, it will be the story of a man and his wife who, together, lent dignity, grace, and forcefulness to the capitol of the Nation.

"The essence of religion is belief in a relation to God involving duties superior to those arising from any human relations." — CHIEF JUSTICE CHARLES E. HUGES.

Book Reviews

The Inward Journey of Isaac Penington, by Robert J. Leach. Pendle Hill Publication. 43 pp., price 25c.

Isaac Penington was one of the most capable writers and thinkers of the early Friends. He merits the high esteem given him as one of the greatest spirits in Quaker history. In him is combined a gifted mind, a sensitive spirit, and an amazing dedication. His writings were voluminous, therefore, a collection of choice selections confined to forty-three pages in a pamphlet is a service of inestimable value. Robert Leach has made a remarkable selection.

In this little pamphlet is described the deepest inner experience of the soul. Those desiring to know the real heart of the faith of a truly Christian Quaker mystic could not find more in equal space. This book serves as a brief interpretation of the best in early Quakerism, a real guide to understanding such terms as "inner light," the "spring of life," and "the seed." It is a powerful book for individual and group devotion and a dynamic account of the spiritual life of a Christian.

No one can read this pamphlet and be unmoved by the sincerity, depth of dedication, utter selflessness and spiritual vision of Penington. By such discriminating selections from him, Robert Leach has contributed materially to the search for a deeper life in the Spirit and added a tool for spiritual awakening among Friends.

CHARLES F. THOMAS.

Relief and Reconstruction, by Roger Wilson. Pendle Hill Pamphlet Number Twenty-two; 62 pages, 25 cents.

Roger Wilson, Executive Secretary of the British Friends War Relief Service, in his seven-page introduction describes the domestic relief activities of British Friends during and since the air blitz in September 1940. Following this informative introduction are four essays which reflect the philosophy of the British Quaker relief administrator as this philosophy has grown out of the writer's experiences during the present international conflict. The subject matter of these essays is suggested by the titles, "The Religious Basis of Quaker Relief Work," "The Relief Worker," "The Relationship between Official and Voluntary Organizations for Social Work" and "The Politics and Sociology of Relief Work."

The author does not attempt to go beyond the experiences of the British Friends but within that field he draws largely from first-hand experience. The first-hand flavor prevents academic tastelessness, which might otherwise characterize essays on such subjects, and makes the pamphlet quite readable. It is not only a worthwhile commentary on the relief activities of our British cousins, but enunciates principles palatably which should be of interest to all who are concerned in the social expression of the Quaker Message anywhere.

LESLIE FRAZER.

Disarmament in the Post War World, by Oswald Garrison Villard. Post War World Council, New York City, price 10c.

Disarmament in the Post War World written by Oswald Garrison Villard, Treasurer of the Post War World Council, for the current issue of the *Debate Handbook*, is now widely used in high schools and colleges throughout the country. This pamphlet discusses the important two-part problem which will confront the United Nations in the event of their victory; namely, the transition from nations in arms to peoples at peace and the restoration to peace-time pursuits.

The demobilization of millions of men and the reconversion to peace-time production of most of the plants now engaged in war industries: these are the two parts of this tremendous task. The possibility of maintaining garrisons all over the world and policing the conquered countries carries with it a set of specific problems all its own and seems to be the hub upon which the article revolves. A compulsory peacetime military service, which would seem to be a prerequisite of such a proposition, while it would considerably reduce the problem of providing jobs for all the young men who would naturally require them, would also present us with the staggering problems of maintenance of such a body.

Another demand upon the Government's financial resources would be that of industrialists asking that they be furnished the capital necessary to convert their "war plants" into establishments for peace-time manufacturing. Along with this debatable responsibility of the Government would come the burden of maintenance of the millions discharged from war industries, plus, the demobilized soldiers. The most hopeful proposal for alleviating to some degree this enormous difficulty to be faced both in the field of economics and of labor is that there be the provision of a huge program of public works, particularly housing, at national expense. The necessity for such a program will arise not only out of the post-war unemployment and industrial problems, but will be an inevitable outcome of the deplorable congestion and the steady increase of social maladies growing out of the suspension of building not directly connected with the war effort.

A large portion of the discussion is given over to the many questions and difficulties to be met with in establishing some kind of a garrisoning or policing system throughout the world.

MAX SCHMIDT.

GAINS IN COOPERATIVES IN 1943

American consumer cooperatives will write down the year 1943 as its year of greatest trade and membership volume, as a year devoted to increasing the amount of invested capital in its cooperatives as a start toward the financial position necessary to stave off a possible general financial collapse in the post-war period, and as a year which created greater organizational strength as the co-ops undertook an extensive program of production to meet an expanded growth of distribution.

Most dramatic single factor in the year was the drive into production. During the year the cooperatives purchased five oil refineries, more than a thousand miles of pipe line and two hundred and sixty-four oil wells; they built one oil compounding plant and drilled half a dozen of their own oil wells in addition to those purchased; they built or purchased three feed mills, four seed mills and a fertilizer factory, four saw mills, two canneries, one flour mill, two chick hatcheries, two printing plants and a coffee roastery. Most of these were purchased by regional federations of cooperatives, but there was also increasing cooperation between cooperatives nationally. Regional cooperatives pooled their resources through National Cooperatives, Inc. to purchase the fourth largest milking machine factory in the world and a small chemical laboratory. Eleven regional co-ops in the United States and Canada, serving primarily a farm membership, purchased a corn picker factory and a million dollar farm implement factory through the National Farm Machinery Cooperative. And five regional co-ops west of the Mississippi joined forces as the National Cooperative Refinery Association to buy the five million dollar Globe oil refinery at McPherson, Kansas.

Total value of the properties purchased during the year is estimated at close to fifteen million dollars and brings to a total of one hundred and six the mills, factories and refineries owned by consumer cooperatives in the United States and Canada.

In the pain of conscience there is life and hope.

FROM THE FOUR CORNERS

Indian differences notwithstanding, the Karachi Municipal Corporation has renamed the city's busiest street Mahatma Gandhi Road, while its extension is called Mohammed Ali Jinnah Road, after the leader of the Moslem League.

* * * *

Mussolini, according to a tale in *The New Statesman*, London, was taken to America and used by the OWI in political propaganda. But he lost his job broadcasting to Italy when the Dies Committeee discovered he had once, in his youth, associated with radicals!

* * * *

Looking toward the servere punishment of war criminals, the Norwegian exiled government has introduced the death sentence, long outlawed.

* * * *

In Chungking, renewed emphasis is being placed, in public discussions, on the suggestion made by Sun Fo, President of the Legislative Yuan, that the United Nations ought to establish a Colonial Conference before the end of the war. It would be the function of such a Conference to formulate a self-governing program for colonies of all nations to be carried out gradually in all parts of the world.

* * * *

Births inside Germany proper have dropped from 20.4 per thousand inhabitants in 1939 to 14.9 in 1942. In German-claimed territory the drop has been from 20.4 to 15.2. In occupied Belgium the drop has been from 15.3 to 12.9. However, there has actually been an increase from 17.8 in Denmark to 20.5, and in Switzerland from 15.2 to 18.5. These figures have been compiled by the League of Nations Mission at Princeton, New Jersey.

* * * *

It has been stated by the National Christian Council of China that the first aim of the Council after the war will be to find a means of cooperation with Japanese brother Christians. Stirred by this pronouncement, American Christian groups are raising funds, amounting to several thousand dollars, to go as soon as the war ends to Toyohiko Kagawa for his religious work of rehabilitating slum dwellers in Japanese cities.

* * * *

It has been announced by the Minister of Transport in London that compartments on trains may be reserved only for persons with infectious diseases, corpses, convicts, lunatics, and Cabinet Ministers!

Worldover Press.

A VISIT FROM GATE FRIENDS

Walter E. Lewis, favorably known and widely concerned Friend of Gate Friends Meeting in Oklahoma, was a welcome caller at the Friends Central Offices recently. He was on his way to Philadelphia for the annual meetings of the American Friends Service Committee. While in the city he also addressed the Earlham College chapel on the subject of Cooperatives. Alumnus of William Penn College and graduate student of Haverford, he has kept a live interest in Friendly affairs of schools and Meetings across America.

The Gate Meeting was named for its strategic location on the threshhold of the Oklahoma Panhandle. It seems to be faithful yet to the spirit of the "open door." Seventy-five per cent of their young men registered as conscientious objectors. Recently a delegation of young people consisting of Lawrence Dunn, Macy Lewis, Louise Dunn and Opal Whisenhunt, caravaned to the Indian Mission Station for a holiday program with William and Marian Byerly. Their minister, William Merton Scott, accompained them and led in the protracted services.

The Meeting recently purchased for the use of their minister and family a share in the Co-op hospital near Alva, Oklahoma. They report an appreciated call by Howard Elkinton who visited the families of their boys who are in CPS.

To be filled with the consciousness of the Highest is to forget and forego the lowest. You will perceive that the method of uprooting old, and implanting new habits, is by the expulsive power of new interests and new affections. Love the right, and the wrong will die of starvation. Love the Ideal. It will absorb you, and expel all unworthiness from your motive, thought, or life.

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TRENDS IN CHURCH MEMBERSHIP

Between 1926 and 1941-42 the total church membership reported in the Continental United States increased 25.5 per cent, the number of religious bodies reporting increased 20.7 per cent, and the estimated population increased 14.3 per cent. Numerous small religious bodies made spectacular gains, but more than one third of the small bodies reported decreases. The main growth in church membership is accounted for by fifty bodies having over 50,000 members. The forty-three Protestant bodies having over 50,000 members gained at the rate of 23.8 per cent, almost exactly the same as the Roman Catholic gain in the same period; 23.3 per cent.—From *Information Service.*

James Mullin, who was recently appointed to organize AFSC service to C.O's. in prison and in army camps, makes the report based on visits, that he hopes CPS units will continue to organize their own prison committees with which he can work as a channel for greater understanding and help between the C.O's. in CPS, in prison, and in the army. Following the Prison Committee meeting the latter part of this month, James Mullin expects to be able to make a definite announcement of the policy and procedure upon which he will operate, and will then turn to CPS men and their prison committees for help in organizing and developing a program of service.

Over two hundred dollars were contributed by men in CPS units for the aid of the two thousand conscientious objectors now in prison. The money, most of which was contributed to the National Committee for Conscientious Objectors of the American Civil Liberties Union and a portion of which went to the Prison Fund of the War Resisters League, was raised on December 8 as part of a CPS-wide demonstration of their unity with the C.O.'s in prison. Many hundreds of men, according to Max M. Kampelman, chairman of the Prison Committee of the CPS camp at Big Flats, New York, which initiated the program, fasted on December 8 and contributed the money saved thereby.

Let us enter into ourselves. It is the one thing necessary; we must, nevertheless, always work at it, because not to advance in the spiritual life, is to go back. But those who have the gale of the Holy Spirit, go forward even in sleep. If the vessel of our soul is still tossed with winds and storms, let us awake the Lord, Who reposes in it, and He will quickly calm the sea.

BROTHER LAWRENCE.

QUAKERDOM · AT · LARGE

A Friend now serving in the army writes his appreciation for a gift subscription of THE AMERICAN FRIEND. He indicates that others around him read it. Persons or Meetings may render some continuing service to men in the military or CPS camps by seeing that the addresses are kept up to date.

* * * *

Quakers living in Germany are beginning to feel the weight of English and American bombs. The following folk, known to American Friends, have lost everything: the Lohmullers and Asta Brugelmann; a young Friend, Christel Fuchs, has spent some time in a hospital; Elinor Schroeder had to have a leg amputated, and Kate Albrecht, akin to Hans Albrecht, Clerk of German Yearly Meeting, has lost her home. When the Germans were bombing England, several English Friends lost their lives, had their homes destroyed, and some of the Friends churches were blown to bits. It is indeed true that they who take the sword must perish by the sword, but this does not lessen our sorrow at the suffering of the innocent.—*Union Street Friends Visitor;* Kokomo, Indiana.

* * * *

The sixty-first annual meeting of the Indian Rights Association was held January 27 at Philadelphia. Jonathan M. Steere, President of the Association, has long been active in Indian affairs. Charles Russell, Chairman of Department of Education of the American Museum of National History spoke on "A Layman's Search for a Philosophy of Indian Culture." The sons of Penn on this, the three hundredth anniversary of his birth, should keep a live interest in all things Indian.

* * * *

Guilford College observed its 110th Charter Day Anniversary on January 13 with a program honoring the memory of one of its most distinguished alumni, T. Gilbert Pearson, the internationally known ornithologist and bird conservationist who died last fall. At the morning program Dorothy Lloyd Gilbert, author of the centennial history, "Guilford: A Quaker College," related the fascinating story of T. Gilbert Pearson's associations with Guilford. Beginning with his arrival at the college in 1891, a country boy from Florida, she concluded with an account of his last visit only a few weeks before his death, when he offered to return to the college this winter and undertake to raise money for a new science building. Bird lovers of Guilford College chose Charter Day as the occasion for the formal launching of the T. Gilbert Pearson Bird Club.

* * * *

"Quaker Unity in a Disunited World" has been proposed as the theme for a conference of all young Friends of college age in North Carolina, which will be held within a few weeks under the sponsorship of the Quaker students at Guilford College. An outgrowth of a widely felt concern on the campus for a more adequate appreciation of the history and principles of Quakerism, and for a better mutual understanding and greater unity among the various branches of Quakerdom, the conference will involve the cooperative efforts of Quaker students from more than half a dozen yearly meetings, who make up approximately fifty per cent of the Guilford College student body. All Friends of college age in North Carolina, including those who are now in other colleges of the state, will be invited to attend.

* * * *

Josiah P. Marvel, Chairman of Quaker Emergency Service, 345 Lexington Avenue, New York, announces that a course of lectures on Psychological Factors in Post War Reconstruction has been planned by Dr. Rennie and Dr. Despert of the Payne Whitney Clinic, and will cover problems of childhood, adolescence and the family. This series will be given at the French Institute, 20 East Sixtieth Street, New York, beginning January 27.

* * * *

Through visits to CPS camps Elmore Jackson and David Swift are developing a program of personal counseling and vocational guidance, looking toward the end of the war. Their work will soon be shaped into plans as a result of wide counseling with CPS assignees.

According to headquarters the major emphasis for CPS men must always remain: "How can we CPS men give ourselves most completely to work that builds new social and religious values?" rather than, "How can we beat the war veterans to a job?" If CPS men can keep these principles in mind and Philadelphia representatives and men in camp make a genuine effort to share their thinking with each other, there should be no need to worry about the right results. They will be inevitable.

* * * *

Another Friends' CPS unit at a state training school was approved early this week by Selective Service. The new unit, which will work with delinquent boys from the District of Columbia, will be located in the Training School at Laurel, Maryland. The initial quota of twelve men for this unit will be filled with assignees who have commenced their training for Relief and Reconstruction work and plan to continue their studies at Laurel, while using their work with delinquent boys as part of their training program. Most of the men for the unit will probably transfer from the Mennonite camp at Luray, Virginia, to which they had temporarily transferred from Friends' camps about two months ago.

* * * *

The CPS smoke-jumper unit with headquarters at Missoula, Montana, will be doubled for the coming summer season. Men approved for this service will commence their training in May. Among other personnel needs are five cooks. Present plans will provide openings for thirty to thirty-five men from Friends CPS units. Men interested in applying for this project should file application on the special forms provided for this purpose, including the physical examination blank. Send applications to Huston Westover in the Philadelphia office.

* * * *

Friends will be pleased to learn of the safe arrival in Lisbon of John Judkyn.

* * * *

Ruth Osborne has recently been appointed Assistant Director to Edith Maul at the International Student House. Her husband, Winslow Osborne, has joined the staff of the National Service Board for Religious Objectors and expects to give full time to work with C.O's. in Federal Prisons.

* * * *

Heberto Sein arrived in Philadelphia from Mexico City on January 16th, and he expects to be in this area until the first of February.

* * * *

A few weeks ago report was given of Secours Quaker in France, and the Service Committee's application to send two thousand tons of relief supplies. This application has been turned down but negotiations are continuing, with the hope that this much-needed shipment can be sent eventually. Helga Holbek, a staff member of Secours Quaker, who visited Switzerland during the last part of 1943, has written of the desperate need in France and of the comfort which Secours Quaker has been able to give,

both by its material assistance and by the sympathetic concern evidenced by its presence in France now.

* * * *

Rosewell and Marjorie McClelland in Geneva were able to purchase and send Christmas gifts to the Service Committee staff interned in Baden-Baden. These purchases were limited to goods exportable from Switzerland which do not include food and clothing. Neckties are an exception in the latter category. Traveling clocks, razor blade sharpeners, neckties, silver pins and hair brushes were sent off the end of November.

NEWS OF OUR MEETINGS

Approximately fifty of the young Friends of New Garden, North Carolina, Quarterly Meeting met Saturday evening, January 15, for a supper meeting and rally at the Ashboro Street Friends Meetinghouse. Following a potluck supper and time of fellowship, the group gathered for a business meeting and time of worship. The main purpose of the meeting was to unite the young Friends of the Quarter in a closer fellowship and to look forward to a permanent organization of Young Friends. Officers were elected and the members of the nominating committee retained as contact persons of the various local meetings represented. Ruth Day, director of Christian Education at Asheboro Street Meeting, was named adviser. Orval Dillon, pastor of Spring Garden Meeting, led the young people in a song service, followed by a devotional reading by Howard Coble and inspirational message by Fredric E. Carter, Executive Secretary of the Yearly Meeting. Russell Branson offered the closing prayer.

* * * *

The uniting of Sand Creek and Azalia Meetings, of Western Yearly Meeting, in worship service and Sabbath school, begun last April as an experiment, is continuing with increased interest and unity. In October the outline of activities suggested by the Board of Christian Education of Five Years Meeting was carried out with profit. In November Richard R. Newby was with us assisting the pastor, Leslie Bond, in a twelve day series of evangelistic meetings, bringing helpful, thought provoking messages. House to house visitation and prayer brought inspiration and spiritual help to many. A unified service in keeping with the season was held on December 26. Sand Creek Quarterly Meeting which was held on January 15 and 16 at Sand Creek, was well attended although no visiting minister was present.

* * * *

An important one day conference on Post War Problems was held at Wilmington, Ohio, Friends Meetinghouse, before the Christmas season, with Haridas Muzumdar leader. The conference was under the auspices of the North Central Area of the Peace Section of the AFSC of which John Kavanaugh is secretary, with the Peace and Service Committees of Wilmington Yearly Meeting cooperating. Much interest was shown and there was a good attendance of Friends of the Yearly Meeting, and people of the community, at all sessions.

* * * *

Union Street Friends of Kokomo, Indiana, held a mortgage burning service on January 23, Errol Elliott was present and spoke on "The Trustworthy Church." The church was decorated with palms, flowers and white tapers. Clarence Bugher and Barclay Morris, two of the church trustees, gave a brief history of the mortgage and burned the mortgage in front of the congregation. The mortgage issued for fourteen thousand in 1930, with a balance of nine thousand just fourteen months ago, was retired by three special offerings during this period.

Union Street Friends Church was established in 1867, meetings being held in private homes. The first meetinghouse, erected in 1871, was purchased for post office facilities in 1929 when the present structure was built. This church is said to have been the first in America to employ a salaried minister, the first being Robert Douglas who has been followed by twenty-four other ministers. The church has built well on the foundation laid seventy-six years ago and today has a membership of approximately six hundred, with good support and attendance at worship services.

* * * *

Wilmington, Ohio, Friends Meeting held a special unified service at Christmastime, the various departments and classes sharing in the service. On January 15, the Yearly Meeting Committee on Legislation arranged for a service for Friends of the Yearly Meeting when Raymond Wilson and Edward Evans, representatives of the National Committee on Legislation, spoke on matters that are of great concern at this time. Raymond Wilson brought a challenging message to Wilmington Friends on Sunday morning. On January 19 Harry Wellons of Highgate, Jamaica, gave information and inspiration in his account of missionary work in Jamaica. This subject is of special interest to Wilmington Friends because Wendell and Faye Farr have recently gone to this field.

Friends were active in the interdenominational observance of "World Community Day." To the two questions sent out by the National Council of Church Women, those present voted yes, but a large per cent of them added the qualification that they would support "all responsibilities consistent with Christian pacifism."

* * * *

The Kikapoo Indian Mission at McLoud, Oklahoma, observed a four day retreat for Bible Study and Christian training, closing with a New Year's watch service. The mornings were spent in Bible study, the afternoons in various projects such as excursions into the woods or in visiting in Indian homes or the sanitarium, and the climax came in the evening gathering around the open fireplace in the mission home. Merton Scott, pastor of Gate, Oklahoma, Meeting, who was the special leader, brought four Gate young people to participate in the service. Gratitude was expressed for the fine leadership, and it was felt that this kind of intervisitation and sharing of Christian fellowship should be repeated at other special occasions such as Easter and Thanksgiving.

* * * *

In October the Unadilla, New York, Friends Meeting gave a reception for Arthur and Madeline Gilbert, also presenting them with a gift. November 23, Monthly Meeting night, also marked the birthday of the pastor, Henry M. Vore. A watch was presented to him in appreciation of sixteen years of pastoral service. A special offering for missions was taken at the time of the Christmas services. On January 26, at the regular Monthly Meeting, a shower was given for Vivian G. and Stephen Quimby. New hymnals have been purchased for the church. Corey Grant is again superintendent of the Sunday school. A Bible Study group is meeting each Sunday evening.

* * * *

High Point Friends report an interesting January Monthly Meeting. About one hundred were in attendance at the meeting which was preceded by a supper. Approximately one hundred young people from this Meeting are in the services of the country, fifteen of whom are overseas. A brief report was given by a member of the family of each of these fifteen boys.

* * * *

The Young People's Institute of Argonia, Kansas, closed its seventeenth annual sessions on January 23, with ninety young people of junior and senior high school age enrolled. This is an outstanding community event each year and Friends have always supplied more than their quota of workers. Among them were: Bertha Sumpter, supervisor; J. Paul Hadley who spoke on Education; Sadie N. Pickett who led the devotional period each evening; and Edna Hadley, recreation leader. One evening was given over to Friends Christian Endeavor when a play depicting events

from the life of Elizabeth Clephana was given. Other speakers were supplied by the participating churches and school faculty.

* * * *

Friends of St. Petersburg, Florida, are about as happy with their little new Meetinghouse at 130 Nineteenth Avenue, South East, the only one in Florida, as were the German Friends with the first one erected in Germany a few years ago. A bright log fire blazes on the hearth, and here week by week Friends gather for spiritual and social fellowship. At eleven o'clock Friends quietly fill the rows of chairs and a hush descends as though an inner voice has said, "Come, for all things are now ready," and the Meeting has begun. Thus far sixteen states, Washington, D.C. and Canada have been represented.

* * * *

While First Day Morning Meeting is the focal point, other activities claim a share of the time spent in the little new Meetinghouse at St. Petersburg. Among these was an afternoon tea when education for white and colored high school students were considered. A Negro teacher spoke with no trace of bitterness of the meager equipment and discrimination through which it was their duty to acquire skills which would blaze a path to their doors. Friends of the North might like to help build up their library with worth while modern books and good magazines, especially on technical subjects. Biographies of Booker T. Washington and George Washington Carver should be on their shelves. Sewing for the AFSC takes one afternoon a week as does monthly meeting also. Of particular importance at the present time is the effort to meet the needs of young wives of service men stationed there.

* * * *

Amboy, Indiana, Friends enjoyed fellowship with, and the messages given by Edward Harris of Siler City, North Carolina, for the past four weeks during a visit with his son, Isaac Harris, pastor. Amboy Friends also welcomed the presence and message on January 16 of a former pastor, Murray S. Kenworthy and his wife, now serving as Executive Secretary of Indiana Yearly Meeting.

* * * *

Young Friends of Winchester Quarterly Meeting gathered for a special Sunday afternoon meeting on January 9 in order that the young Friends of the various local meetings might become better acquainted. It is planned to continue these meetings between the regular Quarterly Meeting Sessions. William J. Sayers of Muncie gave a challenging message on, "What Am I Doing With What I Have?"

SUNDAY SCHOOL LESSON

(Continued from page 42)

procession and strange doctrine, would we stand aloof for fear of being thought a little queer? The only way we can be sure not to miss him is to live so close to God that we shall recognize him in any disguise and in any company." This is our question today. I am glad to belong to the glorious company that believe that salvation and the peace of the world depend upon how we answer it.

FREDRIC E. CARTER.

THE TWELVE STEPS OF ALCOHOLICS ANONYMOUS

Alcoholics Anonymous has been remarkably successful in the rescue of alcoholics. This is their own stated program of recovery from alcoholic obsession.

1. We admitted we were powerless over alcohol—that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God as we understood Him.
4. Made a searching and fearless inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongdoing.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual experience as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

BIRTHS

MOON—To Edwin O. and Agnes Lawall Moon, a son, Lewis Oscar, on December 18, Detroit, Michigan.

WHITE—To Edwin C. and Helen K. W. White, a son, Charles Frederic, on December 28, at Pearisburg, Virginia.

MARRIAGES

COOK - MARDOCK — Wilma Mardock, daughter of William and Lydia Mardock, and Marte L. Cook, both of Wichita, Kansas, on January 11 at the University Friends Church, Wichita, with Robert Cope officiating.

DEINES - NELLIS — Esther Almeda Nellis, daughter of Clinton L. and Lora H. Nellis, of Salem, Iowa, to Harold G. Deines, son of William and Hanna Deines of Wichita, Kansas, January 1, 1944 at University Friends Church, Wichita, Kansas. The father of the bride officiated, assisted by Robert Cope, pastor of University Friends.

FOSTER-ELLIS — Alice Ellis, daughter of Mr. and Mrs. A. M. Martin of Nampa, Idaho, and James Foster, son of Grace Foster, Liscomb, Iowa, in the Friends church at Marshalltown, Iowa, on January 15, with Orval H. Cox, pastor, officiating.

HERRING-HITZE—Mary Hitze of Walton, New York, to Harvey L. Herring, a member of Unadilla, New York, Friends Meeting, at Walton, New York.

KARASEK - WOODWARD — Ellen Woodward to James Robert Karasek, son of Stella and Matthew Karasek, of Shidler, Oklahoma, December 19, at University Friends Church, Wichita, Kansas, Robert Cope minister.

MORGAN-JEWELL—Ruth Jewell, daughter of Mr. and Mrs. R. M. Jewell of Wichita, Kansas, to Nova Morgan, son of Mr. and Mrs. Coy Morgan of Gate, Oklahoma, December 1943, in Vallejo, California.

QUIMBY - GRANT — Vivian Grant to Stephen Quimby, members of the Unadilla, New York, Friends Meeting, at the home of the minister, Henry M. Vore, on December 26.

STAMPLES-WILBUR—Georgia Wilbur of the Unadilla, New York, Friends Meeting, to Robert Stamples at Endicott, New York, on January 16.

DEATHS

WOODWARD—William Albert on January 21 at his home in Haviland, Kansas. He was born in Mooresville, Indiana, going as a pioneer to Kansas in 1884. In 1887 he was united in marriage with Retta Newlin. He was recorded a Minister of the Gospel by Prairie Fowler Monthly Meeting in 1913 and served in varying capacities since. Besides his wife, he leaves two daughters, Elva Horner of Haviland; Allene Austermiller of Ithica, New York; two sons, Ernest of Tyrone, Oklahoma; and Elvas of Richmond, California.

LOREE—Sula Loree, at Caldwell, Idaho, on December 24, in her eighty-eighth year. Long a member of the Rockford, Ohio, Meeting, she was faithful in family worship and Bible study.

MOORE—Julia Fisk Moore at the home of her son, Lyman Moore, in Liberty, North Carolina, first month, sixth. She was a life-long Friend, the daughter of Dr. Nereus and Oriana Mendenhall, and the widow of George C. Moore. Services were held at the home and at Deep River Friends Cemetery, with Joseph H. Peele of Guilford College in charge.

NEWBY—Margaret Newby at Marshalltown, Iowa, on January 2. She was a native of Bradford, Ontario, Canada, and was the widow of Jesse P. Newby. One brother and several nieces and nephews survive. She was a member of Marshalltown Friends Church where services were held with Orval H. Cox, pastor, officiating.

NEWSOM — Oscar Newsom, lifelong Friend and member of Azalia, Indiana,

WESTTOWN SCHOOL

Established 1799

Ten Regional Scholarships of $350 each are offered for the year 1944-45 to Quaker boys and girls who are outstanding in character, leadership and intellectual ability, and who are prepared to enter Tenth or Eleventh Grade.

Applications must reach the School by Third Month 1st in order that arrangements may be made for the three examinations by the Educational Records Bureau which are required of all applicants. Applications are now being received. Full information may be obtained from

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pennsylvania

Meeting on November 25, at the age of eighty-three. Leslie Bond was in charge of the services, and burial was in Sand Creek cemetery.

WADSWORTH — Mattie Wadsworth, daughter of the late George and Sara Gifford Wadsworth, at her home in Manchester, Maine, on December 19. She was a birthright Friend, member of West Gardiner, Maine, Friends Meeting.

Young Woman to take charge of bookkeeping work in business office. Permanent position, to begin at once. Salary, board and room. Write Robert K. Tomlinson, Westtown School, Westtown, Pennsylvania.

Wanted — A young man to help on dairy and poultry farm in New Hampshire. Have enough units for deferment. Good home—near a Friends Meeting. Write "New Hampshire" % THE AMERICAN FRIEND.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 515 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. RIley 5224, office telephone.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. J. A. Morris Kimber, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

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MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street and Fifteenth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N.Y., from October through April, Sunday at 11:00 a.m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. D. Reeves Shinn, Minister. Phone Kenwood 5567.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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